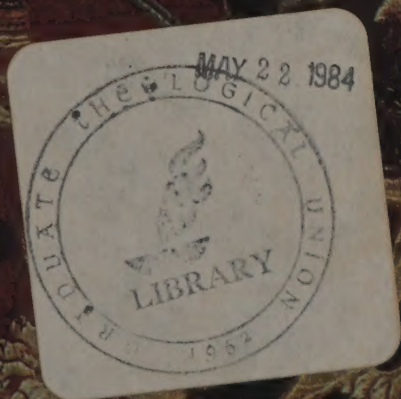


EASTERTIDE A.D. 1984

the anglican digest



EXCLUSIVE: CANTERBURY IN CHINA

the anglican digest

A miscellany reflecting the words and work of
the faithful throughout the Anglican Communion.

CONTENTS

COVER: Chinese theatrical curtain, *circa* 1821-49; **BACK:** Chinese family group, Ming Dynasty, 1368-1644.

FEATURES: Canterbury in China . . . 3; A Struggle for the Soul . . . 11; Sister Constance Anna, CT . . . 15; Thank You All for This Happy Day . . . 19; China Diary . . . 23; Pleasures and Hazards of Being Archbishop . . . 35. Articles related to China are marked with the emblem of the People's Association for Friendship with Foreign Countries.



ARTICLES: One Step Enough . . . 6; Blossoming . . . 8; A Rough Diamond of Great Charm . . . 9; Tips and Tithes . . . 10; Father Holmes on Pastoral Care . . . 13; Corrections . . . 14; Making Your Confession . . . 16; Anointing for Help and Healing . . . 17; Half Serious, Half in Fun . . . 18; Church Havens for Music . . . 21; Ringing Out O'er the Florida Keys . . . 22; Tuning In . . . 28; Seven Stanzas at Easter . . . 29; The Day We Didn't Set the Clock . . . 30; An Off-Off-Beat Newsletter . . . 31; Displaced . . . 32; On the Matter of Memorial Services . . . 33; Questions That Might Be Asked When Seeking a Parish . . . 34; Why So Much Ceremony? . . . 37; Bright Footnotes to History . . . 38; Our Son, the Bishop . . . 40.

DEPARTMENTS: Miter Box . . . 7; TAD Recommends . . . 41; According To . . . 42; By Will and Deed . . . 44; Quarterwatch . . . 45.

FR JAMES B SIMPSON, EDITORIAL DIRECTOR

FR H L FOLAND, FOUNDER (1958-80)

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CANTERBURY IN CHINA

THE GREATEST TREASURES that Anglicanism has to share, the Sacraments and the Apostolic Succession, have been rescued for the Church in China from the edge of an ecumenical precipice.

Bringing the Anglican heritage and ethos into the realm of possibility for what the Chinese call their "post-denominationalist Church" is one of the most significant achievements of the four years that Robert Alexander Kennedy Runcie has been 102nd Archbishop of Canterbury.

The only other marks of catholicity existing in China flicker wanly in the Patriotic Catholic Church. It was formed after the Vatican, for better or worse, refused permission for consecration of more native-born bishops to Sees that already were filled by Rome's appointees. It struggles along as an ill-defined, somewhat suspect body, without inclusion in a supernatural, supernational family that is inherent in the Anglican Communion.

Dr Runcie's visit to Red China was planned at the highest ecclesiastical and governmental levels. It embraced myriad considerations for sensibilities in both East and West.

In the first instance, Dr Runcie received a personal invitation tendered by the Peking-backed People's Association for Friendship with Foreign Countries. Its acceptance gave him access to top government leaders that, as he put it, "would have been unthinkable in Eastern Europe."

As a counterbalance, the Archbishop was invited by the Chinese Christian Council to lead a 20-member delegation of the British Council of Churches, of which he is ex-officio president.

In working with the delegation, as well as the Chinese, Dr Runcie trod a path as brittle as stalks of bamboo:

1. It was necessary at all times to bear in mind the fragile ties with a Communist government.
2. He had to be constantly watchful that the historical and political aura of his office—dating from the year 597 and carrying the title Primate of All England—did not upstage his British colleagues, who represented a broad spectrum of Protestantism.
3. Amid the Chinese Christians, far removed from anything archiepiscopal, he continually had to avoid any impression of being an

(*Canterbury in China, continued*)
authoritative prelate.

4. For the sake of the Chinese Anglicans, mainly the former diocesan bishops who constitute a small but strong leadership, he had to keep words and actions in close rein, lest their associates feel overshadowed and ultimately reject Anglicanism.

These guidelines shaped a tour that was markedly different from Dr Runcie's missions in North America, Africa, New Zealand, and continental Europe. It was refreshing, for once, that he did not seem to be following in the wake of the Pope. He wore a cassock only when visiting churches and he preached quietly pastoral sermons. His sole celebration of Holy Communion was for Peking's English-speaking com-

munity on his last day in Red China.

Nonetheless, the tour strongly reflects a sincere interest in China's history, an appreciation of its hospitality, and acceptance of the inter-church framework.



Taken as a whole, these carefully nurtured actions and attitudes have created a good climate for gradual acceptance of Anglicanism by the pan-Protestant group—especially in the areas of confirmation, ordination, and liturgical worship.

“On a visit to the Orient two years ago, I was told that the Chinese Church was a patient slowly recovering after a near-fatal illness,” Dr Runcie often recalled. “I am

WHAT ONCE WAS

“THE CHINESE CHURCH is truly catholic in its origins,” declared the 1968 *Church of England Yearbook*, as it outlined work begun by American Episcopalians in 1844 and later strengthened by more missionaries from England, Canada, Ireland, Australia, and New Zealand. It began to achieve its own identity in 1912 when eleven Chinese dioceses held a general synod. A constitution was approved in 1915, and three years later the first Chinese bishop was consecrated. A presiding bishop also was elected. By 1947, the majority of its House of Bishops was Chinese. Most Western missionaries were expelled in 1949 when the “Bamboo Curtain” began to fall. Except for a visit to London that the Bishop of Chekiang was allowed to make in 1966, there was little contact with the Chinese until recent years.

RETROSPECT

"CHINESE CHRISTIANS are united but are feeling the strain of people in the emerging Church wanting their old traditions," said Archbishop Runcie on returning to Lambeth Palace. "The chief anxiety is that Evangelicals should not have a theology which divides them from the rest of the Christians. They have had to learn not to base everything on salvation theology and to accept that their Chinese Church is a place for the seekers as well as the saved. There further exists the unresolved problem of house churches; in a country whose constitution distinguishes between religion and feudal superstition, there is a risk of disfavor from officialdom. It is important to have an institutional Church and not just little groups. Unless there is something visible and part of a world family faith, it is possible to drift off and to be knocked out as superstition."

glad to see signs of continued progress and renewed strength."

Dr Runcie frequently reminded the Chinese of the numerous visits from Hewlett Johnson, late Dean of Canterbury, whose activities were embarrassing to previous Archbishops.

All in all, the Runcie restraint on the one hand, and, on the other, his willingness to immerse himself in Chinese culture, can bear positive fruit for Anglicanism's continuance. It is not too much to hope that some

or all of China's bishops may be present at the 1988 Lambeth Conference.

Meanwhile, Dr Runcie's concern adds a distinctive blessing to the labors and sacrificial dedication of Anglican missionaries dating back to 1844.

In the words of the Bishop of Hong Kong and Macao, "The Archbishop of Canterbury's visit demonstrates the love of the wider Christian family for the Church in China."—JBS†

对外友协和中国基督教协会 欢宴英国坎特伯雷大主教

据新华社北京12月11日电 中国人民对外友好协会和中国基督教协会今晚在人民大会堂举行宴会，欢

Portion of newspaper story on Archbishop's visit to Peking

ONE STEP ENOUGH

“KEEP THOU my feet,
I do not ask to see the
distant scene, one step
enough for me...”

Those words of John Henry Newman's famous hymn have stuck in my mind since a service in Delaware celebrating a friend's 25th anniversary of ordination. Newman wrote *Lead, Kindly Light* while making a lonely return voyage to England a dozen years prior to his more noted trip from Anglicanism to Rome. The verse speaks to me with particular force during these days of transition in my own life.

Change seems to be the one constant as my consecration ceremony draws near—from Philadelphia to northern Ohio, from parish ministry to episcopacy, from a single community to an amalgam of many. Added to the change is the empty-nest experience as the last of our four children goes off to college. Everywhere the familiar is being swallowed up by the unknown.

When faced with so much change, one's temptation is to attempt to unveil the mysteries immediately, to peek around all of the unknown corners, to seek answers to all of the questions, to

receive some reassurances. The reality of a transition time, however, is the necessity of waiting. The distant scene will be revealed in due time. Meanwhile, as for Newman, one step must be enough for me.

To live in such a state of patience and trust is never easy. For the Christian it becomes possible as he believes that the One Who leads is the light of the world. That light is indeed kindly. As we seek to follow Christ into the new life and ministry to which we believe He has summoned us through the prayerful decision of the clergy and people of the Diocese of Ohio, the unfamiliar becomes a vehicle for peace and growth.

So here we come, ever so slowly, a step at a time. We rejoice that each of those steps brings us closer. For we believe that the One Who leads intends to draw us all into one family and then to use us all as witnesses to His love for the whole world.—James Russell Moodey, writing in advance of his consecration as VII Coadjutor of Ohio

The Sacrament is both the standing monument of the Incarnation and an extension of it.—John Keble



Elections and Appointments:

Andrew Frederick Wissemann (pronounced Wis'-sa-man), 55, since 1968 Rector of St Stephen's, Pittsfield, Ma: to be VI Bishop of Western Massachusetts; in the lead from the start, he was elected on the fourth ballot. A native New Yorker, Fr Wissemann studied at Wesleyan, Union, and General, and served parishes in Greenwich and Unionville, Ct, and Greenfield, Ma; his late father-in-law was Lewis Whittemore, III Bishop of Western Massachusetts, and his brother-in-law is Canon James Robinson Whittemore, Director of the Seaman's Church Institute in Manhattan.

Williard Clement Shaba, for the last decade Vicar General of Northern Zambia: to be Bishop of Central Zambia, succeeding **Robert Selby Taylor**, 74, who was called out of retirement in '79 after having been made Bishop of Northern Rhodesia in '41, translated to Pretoria in '51, to Grahamstown in '59, and Cape Town in '64. —

Archibald Ronald McDonald Gordon, 56, VI Bishop of Portsmouth since '75: to be chief-of-staff to the Archbishop of Canterbury, succeeding **Ross Sydney Hook**, 66, VII Bishop of Grantham, Suffragan to Lincoln, '65-72, and V Bishop of Bradford, '72-80, who is retiring to Romney Marsh.

Anthony Francis Hall-Matthews, 43, Archdeacon of Cape York Peninsula since '76: to be VIII Bishop of Carpentaria, Australia. He is a stepson of John Matthews, V Bishop of Carpentaria, '60-67, and a nephew of Ronald Hall, VII Bishop of Hong Kong, '32-66.

Claudio Gastal, 44, Dean of Holy Trinity Cathedral, Porto Alegre, since '77: to be Coadjutor of Southern Brazil.

Gerard Eliya Mpango, 36, Assistant Bishop of Western Tanganyika: to be II Bishop of Western Tanganyika, succeeding **Musa Kahurananga**, who retired 31 December.

Ghais Abdel Malik: to be Bishop of Egypt.

Retirements:

Philip John Pasterfield, 64, IV Bishop of Crediton, Suffragan to Exeter, since '74, retired 30 April due to ill health.

Stephen Iwai, Bishop of Yokohama, retired 31 December.

Honors:

Faiq Ibrahim Haddad, Bishop of Jerusalem and the Middle East since '76, has been decorated by

BLOSSOMING

WHEN THE Episcopal Order of St. Helena talks about still another house, I begin to reminisce about the beginnings of our convent in Augusta. I recall that the Sisters went to Georgia in 1961, trusting in Bishop Stuart's belief that if we came, the people of his

~~~~~

(Miter Box, continued)

King Hussein of Jordan with the highest civilian award, the Order of Independence of the First Class "in appreciation and recognition of his services and endeavors during his episcopacy."

## ☩ Deaths:

John Arthur Thomas Robinson, 64, VI Bishop of Woolwich, Suffragan to Southwark, '59-69, whose '63 book *Honest to God* scandalized the Church with its message that "our image of God must go."

John Sepeku, 76, Bishop of Dar-es-Salaam since '65 and Archbishop and Metropolitan of the Province of Tanzania '70-78, who was the first African to hold the office of archbishop.

## ☩ Bishops and Books:

*Bias to the Poor* by David Sheppard, VI Bishop of Liverpool, 252 pages, \$15 postpaid, Hodder and Stoughton, 47 Bedford Sq, London WC1B 3DP.

diocese and of the Fourth Province would support us because they wanted us here. And they did. Food, money, furniture, household goods to furnish our little log house, and then, as we raised money to build, pennies saved by children as well as five- and ten-dollar bills came in the mail like a whirlwind, the wonder of it growing day by day. I remember the thrill of building, that first view of Augusta when the steel framework was in place, and the decision that we could not close in the chapel with concrete blocks, that it had to be open to the town of Augusta and to South Carolina, North Carolina, the world, and that the world would be there each morning when the Eucharist was celebrated. As time went on, there was a frustration of communicating all this to those who hadn't shared its start. I remember, too, the mystery of Sister Ignatia buried by the outdoor cross. And, finally, the realization that the wonder of people helping us, being concerned about us, being interested in us, had spread beyond Episcopalians to other churches, the bank, post office, supermarket, hardware store, service station—a network of people helping each other, and the evidence of God's love. It has opened my eyes to see His hand at work in the world around us.—Clare, OSH





# A ROUGH DIAMOND OF GREAT CHARM


I AM WRITING these words on a steamy evening. Mozart is providing the background music, and before me sits a cool drink. No doubt it was hot and steamy in the city of Rome when Mark wrote his Gospel, but it is there that the similarities end. A reign of terror had started to grip the Christian community, for the monstrous emperor Nero was making the followers of Jesus the scapegoats for all that went wrong there. Some had fled to the catacombs, while others were hiding out in the narrow streets, frightened that the next knock on the door would be that of the Roman militia.

There is nothing polished or subtly sophisticated about Mark's Gospel. It lacks the majesty of John's, the ordered clarity of Matthew's, and the careful research of Luke's, but striding across its action-packed pages we meet a Christ whose magnetic appeal forces friend and foe alike to take Him seriously. At the outset we are told He is the Son of God, but the Evangelist does not downplay His humanness. We see Him angry, or amazed, or in emotional agony. Here is the village carpenter who

was at the same time Israel's Messiah, their incarnate Lord and King.

My love affair with the first Gospel to be written began when it became the first book I had to study in seminary in Greek. I toiled over the Gospel of Mark many times, but somehow that has made it all the more precious. Indeed, it is a rough diamond with great charm, which nevertheless has a riveting message.

Mark was no slouch when it came to understanding and applying the life of Jesus to the lives of those around him. Perhaps he had heard the screams of women and children as they were dragged away by the soldiers, or maybe he had seen the terror in the faces of men left defenseless in the arena of the Coliseum to be torn apart by hungry wild animals, jeered at by a viciously cruel crowd. So, clear and loud in every chapter is the message that discipleship is a costly business, by no means all sweetness and light, but the journey which we make as Christians has been made before by a Lord who died on a Roman gallows to set us free from the ravages of sin.



*(A Rough Diamond, continued)*

But Christ was not merely a vivacious man who lived and died and rose again. He also was our teacher, and from the first few verses onwards we are left in no doubt that the core of His message was the arrival of the Kingdom of God in the midst of the affairs of people and nations. Mark wants his readers to know that as a kingdom people, by deed and word, they are called to let it be known that the Lord God Almighty reigns.

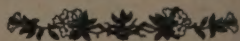
When we turn our attention to the Gospel of Mark, we handle things slightly differently than we have in the past, using a variety of methods as we seek to understand what the Gospel is saying to us today, and how we can apply the teaching of Jesus Christ in the rough and tumble of our daily lives. Mark's Jesus is one who expects us to roll up our sleeves and get our hands dirty in a sincere effort to emulate His divine and obedient service.

Perhaps a good starting point is the Collect for the Feast of St Mark: "Almighty God, who by the hand of Mark the Evangelist hast given to Thy Church the Gospel of Jesus Christ the Son of God: We thank Thee for this witness, and pray that we may be firmly grounded in its truth; through the same Jesus Christ our Lord Who liveth and reigneth with Thee and the Holy Spirit, one God, for ever

and ever. Amen."—Fr Richard Kew, All Saints, in the City and Diocese of Rochester (NY)

## TIPS AND TITHES

NOW it came to pass on a certain noonday that I was bidden to be the luncheon guest of a certain man. We entered into the restaurant and the waiter calleth us each by name and after spreading the table, he serveth spicy meat and later brought to the host the check. And the host examined it and as we rose to depart, he laid some money under the edge of the plate. The waiter, who standeth nearby, smiled happily, which being interpreted means that the gratuity was satisfactory. Now, with such customs we are all familiar. But as I meditated on the money that became the tip, I began to think about tips and tithes. For the proverbial tip must be at least a tithe (and, in 1984, often a tithe and a half!), lest the waiter turn against you. Whereupon it came unto me that few people treateth their God as well as they honor their waiter. For to the waiter they give even more than they tithe, but to God they often give whatsoever they think will get them by.—Taddled from St Mary's of the Harbor, Provincetown, Diocese of Massachusetts





## A STRUGGLE FOR THE SOUL

LATE on a Sunday afternoon as dozens of Chinese Christians converged on Peking's Chongwenmen Protestant Church to hear the Archbishop of Canterbury, a church elder intercepted a nervous young man coming up the steps. He was, he confided, a member of the Communist Youth League and wanted to see the church service. He was promptly turned away and his identification card was examined by a police plainclothesman waiting in the alley.

"He can't come in if he is not a Christian," the elder told a bystander.

The incident capsuled the conditions under which the Chinese Church is being revived following the persecutions of the Cultural Revolution. The alternative to religious worship that is circumscribed and even tacitly discouraged by the Communist state is no worship at all.

Christianity still suffers from identification with the Western missionaries allowed into China through treaties imposed in the 19th century. Missionaries brought hospitals and schools along with their faith, but they and their con-

verts were seen by many Chinese, especially the Communists, as collaborators in China's humiliation by the West.

After the Reds took power in 1949, scores of Protestant churches were forced into a single, state-supervised "three-self patriotic movement," so called because it was to be self-administering, self-sustaining, and self-propagating. As their links with Western churches were severed, China's Christians groped for an indigenous new identity.

"Ours is a very small church in a very big country, and for the last 30 years or so, we have been trying hard to make it possible for the Christian gospel to be communicated to the Chinese people," said Rt Rev'd Ding Guangxun, former Anglican Bishop of Hangzhou, who heads China's Protestant movement today. "In order to do that, we have come to the realization that it is extremely important for the church in China to de-Westernize itself."

"The Church's strength has been its resilience," noted Archbishop Runcie during his visit.

At least 1,200 churches have reopened to serve an estimated 3



million Chinese Protestants, and 1.3 million Bibles have been distributed, Bishop Ding said. A new seminary that he heads in Nanking is training 124 future ministers. Many churches used as warehouses and factories have been returned to their congregations. Perhaps more importantly, the Government enshrined the freedom of religious belief in a new constitution last December.

Displays of religious tolerance do not signal a retreat of the avowed atheism of the Communist regime. An internal party document in March, 1982, said, "Comrades of the whole party must clearly understand that the problem of religion will exist for a long time under socialism."

In the meantime, Peking's strategy is to harness religious activity to the interests of the state. The ideological journal *Red Flag* [also the name of the Chinese-made VIP limos made available to the Archbishop at every stop] observed two years ago that 61 per cent of the world's population believes in religion and that tolerance of it would win friends for China, particularly in the Third World. The official press treated the Archbishop's visit as proof of the legitimacy of China's new church, though Archbishop Runcie stressed that he hoped it could emerge to share the universality of Christianity with other churches.

Restraints have been imposed to prevent religious belief from getting out of hand. Christians may not participate in unregistered worship groups. They are forbidden to proselytize or instruct those younger than 18 and are denied contacts with foreign Christians except through approved channels.

Young Chinese, many of whom have become cynical about Marxism, are warned against turning to religion. A letter published on the front page of a magazine called *China Youth* recently urged that young people have more instruction in atheism to "protect them from the harm of superstition and the bad influence of religion."

At the prestigious Peking and Quinghus universities, students were ordered to surrender philosophical material printed outside China, to admit any religious belief, and to report religious fellow students. A Chinese source said that students concealing such information faced interrogation and possible expulsion. Officials have denied that religion is one of the targets of a current campaign against "spiritual pollution."

Chinese Protestants have generally been spared the punishment imposed on those among the estimated 3 million Chinese Roman Catholics who persist in recognizing the spiritual primacy of the Vatican, though a Protestant

## FR HOLMES ON ANGLICAN PASTORAL CARE

**A**NGLICANS ARE fond of saying that we are a "pastoral church." I am not sure we really know what that means.

To be truly pastoral—that is, to be a shepherd like the Great Shepherd—we need to know not only what we are doing but why we are doing it, and that is the first prin-

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*(A Struggle, continued)*

pastor named Bel Junzhe was arrested in Shanghai last August on allegations of spying for Taiwan.

Such incidents bear witness to a struggle for the soul that can only continue if the church is permitted a role in Chinese society. But Bishop Ding suggested the price paid when he defended the prison terms imposed last spring on four elderly Jesuit priests in Shanghai who maintained covert loyalty to Rome.

"The fact that a person is religious," he said, "should not be a reason for his immunity from law."—Christopher Wren, Peking Bureau Chief, *New York Times*. Mr Wren, an American Episcopalian, is a descendant and namesake of the architect Christopher Wren, 1632-1723.

ciple of Anglican pastoral outreach.

**T**he pastoral instincts of Anglicanism need to be formed as an intentional statement grounded in our theology that God has a purpose for creation and He is active in history, bringing that purpose to pass. The goal is the Kingdom of God. The means by which one arrives at the goal is repentance—not just feeling sorry for our sins, but seeing the world in a new way. After all, Jesus came to subvert our old outlook and give us fresh vision.

A second principle of Anglican pastoral care is that it is sacramental. When we let them, the sacraments reach deep within the self to touch and shape the primordial images by which we live life at the deepest.

**T**he role of sacraments has often been obscured in the church, not just the Anglican, but even the Roman Catholic, over the last four centuries.

Moreover, the sacramental life implies a presence, and that points to the third principle of Anglican pastoral care, which holds that the

(Father Holmes, continued)

church is an abiding, sacrificial presence to its people. It connotes an identifiable, personal presence within the community, which is both intimate and authentic.

We do not believe that one can be an effective pastor to large numbers of people. Pastoring is not a matter of either celebrating the sacraments with congregations so vast that some cannot even see the face of the priest or of keeping office hours at which persons in trouble can talk to the priest for 50 minutes.

When an individual is born, he or she is brought to the church to be baptized in the presence of the congregation at Sunday worship. So-called private baptisms are a contradiction of the symbolism of the sacrament.

When that same person seeks the solemnization of marriage, he or she comes to the church to receive God's blessing and to witness with a spouse to their intention. There is no more fitting place to make this witness before God and His people. "Tying the knot" at home plate, on the beach, or while skiing downhill is not only tacky, it trivializes marriage.

When we die it is only right that our fellow Christians grieve our departure by offering the Eucharist in the presence of our body in the church. Indeed, we believe that in

our liturgy all space and all time is made whole by God's abiding presence. And that is the rock upon which our pastoral intention is based—Excerpted from *What Is Anglicanism?* (Morehouse-Barlow '82) by Fr Urban T Holmes. The third anniversary of his death falls on the Feast of the Transfiguration.

## CORRECTIONS

The Rt Rev'd John Wyatt was V Bishop of Spokane.

St Paul's in the City and Diocese of San Diego is a parish church, not a cathedral, despite the presence of the Bishop's office within its complex.

The late John Naohiku Okubo was Primate of Nippon Sei Ko Kai, 1970-77.

Two of the figures in San Francisco's ecumenical mural should have been identified as Katagiri and Myers. Michael Lampen is archivist.

Due to an incomplete listing of previous consecrations in the Diocese of Georgia, Harry Woolston Shipps was not properly identified as II Coadjutor. He was Vicar and then Rector of St Mark's, Albany, '58-63; Vicar of Holy Apostles, Savannah, '63-70, and Rector of St Alban's, Augusta, '70-83.





# SISTER CONSTANCE ANNA, CT

**S**IGNIFICANT events tumbled one after the other over a period of seven years for a young woman from Cleveland. Then they leveled out to nearly three decades dedicated to the poor of China.

In 1912, Anna Mary Hayes graduated from nursing school.

In 1913, one of her pneumonia patients, the ebullient Mother Eva Mary, foundress of the Episcopal Community of the Transfiguration, talked often of St. Lioba's, the mission compound her order was opening in Wuhu, China.



CT's emblem

In 1914, captivated by Mother Eva, she was accepted as a postulant at CT's Motherhouse in a Cincinnati suburb.

In 1918 she was professed with three others, taking the name Sr Constance Anna.

In 1919 she was sent to Wuhu.

In 1922, another nun, Sr Beatrice, CT, in a letter to the Motherhouse, gave a vivid picture of Sr Constance.

"Her 'coolie talk' is one of her great assets with the people," Sr Beatrice wrote. "She tells me what

is said of us on the street as we pass. Someone will ask, 'Who are those foreigners?' and the answer will be, 'They are Sisters of Chung Hua Sheng Kung Hui [the Holy Catholic Church in China]. They have schools and a workroom and they cure diseases.' Sr Constance will stop suddenly and speak to a woman, an absolute stranger, who is holding a cloth to her face, and tell her to come home with us at once so that she can treat her eye. Floodgates open with sympathy and friendship and the woman talks a perfect stream all the way back with us. Another time, we see a sick man who can walk only a bit at a time before putting down his bundle of straw to lie down until some strength returns. She sends him to the hospital and calls on him next day and he is pathetically grateful. We go out to see a sunset and find a sick boy, and so it goes. Every day it is something. Once we discover a dead child by the road and give it burial."

As the 1930s turned into the '40s, Sr Constance rescued many babies from the fate of the child by the road. More than 150 infants were left at the Compound gate; as many as 80 were cared for at a time.

(Sister Constance Anna, continued)

In 1941, looking after hordes of refugees, she was interned by the Japanese.

In 1945, despite two serious heart attacks in the prison camp, she returned to Wuhu for St Lioba's reconstruction.

In 1947, advancing age forced her to withdraw to Cincinnati. St Lioba's was closed a year later. By that time she had settled into nursing in the Sisters' infirmary and a retirement home, as well as running a crafts shop, all on the Mother-house grounds.



"I know why people buy whatever Sister is selling," said a child who grew up to be an honors graduate of Sewanee and Nashotah. "They want to take Sr Constance with them and, since they can't, they take something that belongs to her."

In 1972, at age 89, she died peacefully on a morning in May, the last of the four professed in 1918.

"I think how fortunate it was that she came to China, where every one of her talents, including salesmanship, could be used to the fullest," wrote the widow of the Bishop of Nanking. "I can picture her with her arm around a small

orphan as it was around all of them and all the poor and needy wherever she found them."—Taddled from CT archives

## MAKING YOUR CONFESSION

TO CONFESS your sins to God is not to tell Him anything He doesn't already know. Until you confess them, however, they are the abyss between you. When you confess them they become a bridge. To repent is to come to your senses. It is not so much something you do as something that happens. True repentance spends less time looking at the past and saying "I'm sorry" than looking to the future and saying "Wow!"

Of the seven deadly sins, anger is possibly the most fun. To lick your wounds, to smack your lips over grievances long past, to roll over your tongue the prospect of bitter confrontations still to come, to savor the last toothsome morsel of both the pain you are given and the pain you are giving back—in many ways it is a feast fit for a king. The chief drawback is that what you are wolfing down is yourself. The skeleton at the feast is you.

It is about as easy to absolve yourself of your own guilt as it is to sit in your own lap.—St Columba's *Bulletin*, Hanover Park, Diocese of Chicago

*For "that victory of life and peace"*

## ANOINTING FOR HELP AND HEALING

**A** PARISHIONER was scheduled for surgery early on a Monday morning. Since previous commitments made it impossible for me to call on her Sunday evening, she was anointed at the altar rail after she had received Holy Communion. Her husband and children knelt beside her. It was all done very quietly. Nonetheless, the administering and receiving of Holy Unction was, as always, a powerful and moving experience, and it seemed to have even greater significance when administered in the course of the Sunday liturgy.

**W**e speak so often of the "inward and spiritual grace" that we realize through "outward and visible signs." In those moments, most of us are indeed aware of God's presence in the sacraments. We are left with an attitude that can only be characterized by thoughts of thanksgiving and adoration and praise to our God for coming to us in such a gracious and intimate way.

You may have read in the Prayer Book or overheard the priest's low voice addressing the parishioner by his or her baptismal name and say-

ing, "I lay my hands upon thee in the Name of the Father, and of the Son, and of the Holy Spirit, beseeching our Lord Jesus Christ to sustain thee with His presence, to drive away all sickness of body and spirit, and to give thee that victory of life and peace which will enable thee to serve Him both now and evermore."

[Or he may in seminary have been taught a somewhat shorter formulary, "I lay my hands upon thee in the Name of the Father, and of the Son, and of the Holy Spirit, beseeching the mercies of our Lord Jesus Christ that, all pain and suffering being put to flight, thou mayest be restored to the fullness of health." The priest then traces a cross on the person's forehead with the clean, clear oil usually blessed by the bishop of the diocese at an appropriate time such as Maundy Thursday and distributed to the clergy or made available to them from the cathedral church.]

**R**epeating the baptismal name, the priest says, "I anoint thee with oil in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. As thou art outwardly anointed with this holy oil, so may



## HALF SERIOUS, HALF IN FUN

A LIST of "don'ts" was compiled by the Guild of Acolytes themselves in a recent exercise of self-examination as a part of their "refresher" course. We trust that during the coming weeks the con-

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### *(Anointing for Help, continued)*

our heavenly Father grant thee the inward anointing of His Holy Spirit. Of His great mercy, may He forgive thee thy sins, release thee from suffering, and restore thee to wholeness and strength. May He deliver thee from all evil, preserve thee in all goodness, and bring thee to everlasting life; through Jesus Christ our Lord. Amen."

It is a rite that Christians have practiced since the earliest days of the church (see James 5:14-16). And, as in all other sacraments, the words and the visible signs of the action are quite simple — holy oil and human touch — but in such simplicity reigns the grace of the Living God.

We need to avail ourselves of Holy Unction for emotional and spiritual healing as well as for physical wholeness.—Taddled from Fr Richard Kallenberg, Church of the Intercession, Stevens Point, Diocese of Fond du Lac

gregation will witness less of the following: 1) Beating each other with cincture tassels. 2) Crucifers talking during Communion. 3) Acolytes playing with their crosses. 4) Vesting without a tie. 5) Leaning on and/or rubbing or "massaging" pews while ushering during Communion. 6) "Squishing" vestments between knees while seated. 7) Torchbearer pouring hot wax on crucifer. 8) Flagbearer draping flag on crucifer. 9) Banner logistics. 10) Fighting over the "big seat" on gospel side. 11) Falling asleep. 12) Crucifer exiting too fast. 13) Playing with bulletins. 14) Tearing buttons off vestments (during the service). 15) Crossing legs in sanctuary. 16) Cassocks which barely cover one's knees. 17) Crucifers staring at communicants. 18) Sartorial disarray (plaid pants showing beneath cassock, loud socks, tennis shoes, and boots). 19) Playing "Pac Man" or "Space Invaders" on wristwatch during service. 20) Forgetting to close altar gate. 21) Pouring wine instead of water over priest's fingers. 22) Chewing gum. 23) Tying sleeping acolyte to his chair.

Again, the clergy did not make



# "THANK YOU ALL FOR THIS HAPPY DAY"



**H**AD ANYONE told me three and a half years ago when I was still living in China and communicating only in the Chinese language that I would be standing here in this great Cathedral Church of St John the Divine speaking in English to so many important people on this special day, I would have said he or she was crazy. But here I am. And my being here is not only an honor for me and my family, but a tribute to American democracy and most especially to St Hilda's and St Hugh's School.

I was very frightened when I first came to this school. I couldn't speak, read, or write English. I was sure that because of this and my foreign ways I would be a lonely outcast among so many students who knew each other so well. But right away I saw I was wrong. Instead of belittlement and avoid-

ance, I was met with kindness, warmth, and attention. That first week—in fact, on the very first day—I met new American friends who greeted me with smiles, showed me around the school, talked to me at lunchtime, helped



Hsing-Huei Huang

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## *(Half Serious, continued)*

the list. It was compiled by the acolytes themselves, either by observing themselves or others. While we may not *always* commend their behavior, our hats are off to their imagination and ingenuity.—St John's, Savannah, Diocese of Georgia

me understand assignments, and generally took care of me. Because I couldn't speak or understand English, we communicated with gestures and by drawing pictures. And we smiled a lot. Right away I knew I would like this school. These students—and gradually many more—have never stopped helping me and caring for me. They are now my good friends, and I wish them to know today that their friendship and kindness are part of the English-speaking me that is standing here in front of all of you. I thank them very much. ➔

*(Thank You All, continued)*

I also want my teachers to know how much I appreciate their confidence in me and their patience with me. My first-year English teacher not only let me participate in two English classes a day so that I could absorb the language better, but she also found easier work for me to do and spent her own free time tutoring me in the library.

While I must have made much extra work for her because she had to find special readings, correct special assignments, and make special tests, she never once seemed to be tired, and she never lost her patience with me. She helped me as much as the students to know I had come to the right school, and on this graduation day I want to thank you, Miss Hill. As I made progress, teachers in all subjects aided me. They helped me understand assignments and they found easier texts for me and they supported me in every way they could. And so I wish the teachers to know that they too stand here as part of me and the honor that has been awarded me.

It is the Reverend Mother Ruth



School shield honors  
St Hilda, 614-80  
Abbess of Whitby, and  
St Hugh, 1140-1200  
VI Bishop of Lincoln

whom I am most in debt to, however. I well remember the day I met her: I had come to the school with my mother and brother. None of us spoke English, so a Chinese friend came along to translate for us. Right away she made us feel welcome; more important, once I was enrolled in the school she never forgot me. Often I would meet her in the lobby and, while we couldn't communicate well at first, she always remembered me, held my hands, asked me how I was getting along, and told me she expected me to make fast progress if I worked hard. In these meetings I felt how much she cared about each student and how well she understood especially the difficulties of foreign students. Reverend Mother knew so well that I would have to study very hard, but she always made me feel that if I did, I could be successful here and anywhere in America. She not only gave me an opportunity for an American education in her school, but she inspired me with her faith that hard work can overcome most handicaps. The Reverend Mother's confidence in me is a big part of the pride I feel today making this speech of welcome. What a happy and exciting day this is! I am happy to have succeeded at one level of my education and excited to be facing the challenge at a higher level. It is also a day of sadness





## CHURCH HAVENS FOR MUSIC

**I**T WAS A typically crowded New York musical weekend except for one thing: all of the events took place in

*(Thank You All, continued)*

because I am leaving a school family that has made me feel so comfortable and has helped me so much. I will always remember that it was St Hilda's and St Hugh's School—its students, its faculty, and its Reverend Mother—that gave me the confidence to feel that I will find friendships and support and success wherever I go in America if I work hard and give of myself to others as the people of this school have given to me. I will always carry you in my heart. I will especially hold close the love of my friends in my graduating class. My final words to you are, I wish you much joy in study and in life, much love of friends and family, and much good luck. Thank you all for this happy day.—Hsing-Huei Huang, '83 Salutatorian, St Hilda's and St Hugh's, coeducational school administered by the Episcopal Community of the Holy Spirit in the City and Diocese of New York. She is now completing her first year at Rensselaer Polytechnic Institute.

churches, with Episcopalians the predominant hosts.

"Players who need a place to play have matched up with parishes that need ways to reach their neighborhoods," said one critic. "They are marriages made in Heaven..."

St Michael's, for example, sits at 99th Street and Amsterdam Avenue and St Ignatius at West End Avenue and 87th Street—an area



rife with young musicians waiting to make their big move into the concert world. Most can't afford Carnegie Hall or Lincoln Center or perhaps are not quite ready for them. St Michael's offers them a concert series of their own. With a 200-seat hall and good piano, St Michael's is giving pre-debut recitalists and more experienced players an exposure that would otherwise be quite costly. Its

(*Church Havens, continued*)

organist, Robert Barrows, says the idea came from listening to his own professional choir soloists speak of their frustration in finding places to perform.

"We provide what's needed, plus publicity, charge \$5 a ticket and split with the players the first \$600 taken in," Mr Barrows said. "Anything beyond that is pure profit for them." He believes the concerts, which draw about 100 people each, are carrying on "the church's historic responsibility to the arts."

Does the secular bent of in-church concerts harmonize with the regular work of a parish? It can, the answer seems to be, but doesn't have to.

"Music has been a civilizing influence," says Fr John Andrew of St Thomas, Fifth Avenue. "Whatever is true and beautiful is deeply religious."

Another parish, Christ and St Stephen's near Lincoln Center, has become a center for chamber music, averaging three concerts a week. Its low ceiling is an acoustical advantage. Hiring the neighboring Merkin Concert Hall and all its peripheral professional services adds up to \$1,100, whereas St Stephen's runs about \$100.

"Churches reach out to the troubled and elderly and we reach out to the music world, as well," says Kate Harrigan, a parishioner.

Between September and June, St Stephen's had eight dozen concerts, slowing up only at Christmas and Easter.

One of the highest conjunctions of concert and religious life belongs to St Luke's Chamber Ensemble and the Greenwich Village parish from which it takes its name.—*The New York Times*



## RINGING OUT O'ER THE FLORIDA KEYS

DELEGATES to the 14th annual convention of the Diocese of Southeast Florida at St Paul's, Key West, were called to worship by the state's oldest church bells, a chime of ten made and installed by a Baltimore foundry for \$2,800 in 1891 and weighing in from the largest at 1,935 pounds for "F" in the musical scale to the smallest, "G," at 245 pounds. St Paul's has been destroyed twice by hurricanes and once by fire. In the 1909 blustery, only the smallest bell was broken when the old tower collapsed. Because of the scarcity of funds (the whole town was picking itself up), a decade passed before the chime was made whole again. Today the bells in St Paul's gleaming white tower are played from within through the use of ten brass-hinged levers, and on steamy summer Sundays, it is a labor of devotion.—Taddled from *The Net*, the diocesan newspaper

# CHINA DIARY



**“Y**OU are embarked on a splendid adventure,” wrote the publisher of *Seasons of the Spirit* (EBC Winter '83) on the eve of Canterbury's historic journey to China. Herewith is a day-by-day account.

**Thurs 1 Dec:** Archbishop Runcie (hereafter Abp), Chaplain Richard Chartres, Executive Assistant Terry Waite, and 20-member delegation from British Council of Churches made half-hour air hop London to Paris. Cardinal Abp of Paris sent his assistant to group's luncheon in VIP lounge at Charles de Gaulle Airport. At 2PM boarded Air France jumbo jet for 17-hour flight to Peking.

**Fri 2 Dec:** Early morning stops in Karachi and Delhi. Peking airport almost deserted. Physician, bodyguard joined party. Weary delegation read Compline, and so to bed.

**Sat 3 Dec:** Flew to Shanghai, checked into Jing Jang Hotel, where Nixon stayed, met mayor, had 4PM Service of Thanksgiving at former Methodist church that was the first opened after Cultural Revolution; banquet given by China Christian Council.

**Sun 4 Dec:** To YMCA chapel for Eucharist celebrated by son of late

Bishop of Sian; 11 AM Morning Prayer at his church with Abp preaching; 4PM call on former RC Bishop of Shanghai, 91, in pre-Vatican II cathedral, no free-standing altars, mass in Latin; dinner hosted by Chinese Peoples' Friendship Society and Shanghai Christian Church Administrative Committee.

**Mon 5 Dec:** Two hours by train to Hangzhou, reputedly China's most scenic city, billeted in complex of government guest houses overlooking famous West Lake; banquet by provincial governor.

**Tues 6 Dec:** In convoy of cars to see tea brigade plantation, workers' homes and schools, nursery for miniature trees, silk factory, and Buddhist Temple of the Soul's Rest. Exchanging gifts with the Prior, Abp said, "We have brought you a book on *our* temple at Canterbury." Evening service with a large crowd in small church.

**Wed 7 Dec:** Cruised in light fog

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**CENTERFOLD:** A surpliced choir (center, rear) begins a processional hymn at Shanghai's Community Church. Its pastor (right) is the son of the late Anglican Bishop of Sian.







*(China Diary, continued)*

across West Lake for hour's walk in an island park. Afternoon tea party with complete Chinese orchestra, heavy on violins; returned by train to Shanghai.

*Thurs 8 Dec:* Abp, as guest lecturer for Shanghai Federation of Social Sciences, said BCC delegation was microcosm of British society. Overnight train to Sian in central China. Abp and party in wonderful old-fashioned observation car. Stopped in Nanking and made slow approach to three-level bridge — pride of China.

*Fri 9 Dec:* Awoke to new topography of clay-colored mountains and villages. Went directly from Sian Station to meet the Imam of the Great Mosque. Drove to government guest houses on far outskirts of Sian; dinner given by provincial vice-governor.

*Sat 10 Dec:* Among the first Westerners to see new museum exhibition of recently unearthed terra cotta warriors, had dip in Hua Qing Hot Springs, evening service in packed church as humble as yesterday's mosque was grand. As always, congregation was already seated and awaiting Abp's arrival.

*Sun 11 Dec:* Flew to Peking. Vespers at most affluent church we've seen. Western reporters say many young people were refused admission because they couldn't show proof of baptism. [See Christopher Wren's report.] Chinese

bishop disputed report and said service was by personal invitation. Opulent dinner in Great Hall of People on Tiananmen Square.

*Mon 12 Dec:* Two-hour drive from Peking to stroll on the Great Wall in biting cold and blinding sunshine. Lunch at Ming Tombs.

*Tues 13 Dec:* Morning tea in the Emperor's Summer Palace in the Forbidden City in the heart of Peking. Afternoon tea at headquarters of Friendship Society included first Taoist monk that we'd met. Dinner by the Chinese Christian Council feted reunion with other members of the delegation and marked initial visit to a public restaurant.

*Wed 14 Dec:* Abp gave lecture in the Chinese National People's Political Auditorium, followed by reception at British Embassy. Returned to Great Hall of the People for Abp's meeting with Madam Cho En Lai, late Premier's widow, who is regarded as most respected woman in China; considerable significance attached to event as indicative of China's respect for Abp. Noon reception at British Embassy. Dinner by State Council of Religious Affairs at another public restaurant.

*Thurs 15 Dec:* Visit to model kindergarten and much behind-the-scenes talk of limitation of families to one or two children and segregation of brightest children

*(Continued on page 28)*





*(China Diary, continued)*

for special educations. At afternoon news conference Abp deftly fielded Western reporters' questions on religious freedom. Dinner given by British ambassador.

*Fri 16 Dec:* Abp celebrated simple, immensely moving Eucharist in small theater of British compound. In mid-afternoon he was received by Li Xiannian, the President of China, who recalled childhood experiences of mission schools, night prayers, and Bible readings, but who became Communist at 14. Abp, broaching questions of Western newsmen, was told China is too vast for all constitutional guarantees on religious freedom to

be implemented simultaneously, but that they will be upheld. Abp was also told that "if we regarded religion as cultural pollution, we wouldn't have invited you to pollute us."

*Sat 17 Dec:* Flew to Hong Kong. Abp held airport news conference on Red China, Hong Kong's status as British Crown Colony, and bombing of Harrod's Department Store in London.

*Sun 18 Dec:* Abp preached at St John's Cathedral.

*Mon 19 Dec:* Departed at 9 PM on overnight flight to London—JBS†

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### TUNING IN

THE CHILDREN gave me a digital clock radio. I plugged it in and went to sleep. The radio came on in the middle of the night. I turned it off only to have it come on again! Moral of story: the gift didn't work all by itself. I had to understand it to make it work.

The ultimate gift was given to us by God in Jesus Christ. At the strangest times, it works and goes on. At some other times, we are confronted by the gift when we don't want to be. We are sleeping. In order for the gift to work for us as intended, we need to understand *how* it works.

The gift comes with instructions: the Bible, worship, prayer, sharing our faith with others.—Fr David Flanders, Advent, Medfield, Diocese of Massachusetts



"C for China," from a child's alphabet

# SEVEN STANZAS AT EASTER

**M**ake no mistake: if He rose at all it was as His body; if the cells' dissolution did not reverse, the molecules reknit, the amino acids rekindle, the Church will fall.

It was not as the flowers, each soft Spring recurrent; it was not as His spirit in the mouths and fuddled eyes of the eleven apostles; it was as His flesh: ours.

The same hinged thumbs and toes, the same valved heart that – pierced – died, withered, paused, and then regathered out of enduring Might new strength to enclose.

Let us not mock God with metaphor, analogy, sidestepping, transcendence; making of the event a parable, a sign painted in the faded credulity of earlier ages: let us walk through the door.

The stone is rolled back, not papier-mache, not a stone in a story, but the vast rock of materiality that in the slow grinding of time will eclipse for each of us the wide light of day.

And if we will have an angel at the tomb, make it a real angel, weighty with Max Planck's quanta, vivid with hair, opaque in the dawn light, robed in real linen spun on a definite loom.

Let us not seek to make it less monstrous, for our own convenience, our own sense of beauty; lest, awakened in one unthinkable hour, we are embarrassed by the miracle, and crushed by remonstrance.—John Updike, quoted in *Sandpiper*, All Angels by the Sea, Longboat Key, Diocese of Southwest Florida



# THE DAY WE DIDN'T SET THE CLOCK

EVERY TIME I think about it, I'm taken up for a few moments, like St Giles, with the beauty of it. I get a lump in my throat, have a few tears, then I'm OK for a while.

It happened this morning at church. Bill and I had a neat plan. We would go together at 8 o'clock, then he'd go hit golf balls. I'd go to the adult class, then meet Bill at his mother's for late breakfast.

It started out all right, but when we met Fr Harry Way, he was saying goodbye instead of hello. Day-light Saving Time!

"Well, are you coming back at 10:30?" Harry asked.

Bill said with certainty, "No, I guess I'm not going to church today."

"Oh," said Harry.

"You're not too flexible, are you?" I teased Bill. "Well, I'll go to adult class and 10:30 church and meet you at Marie's." I tried not to sound too righteous. Harry said to Bill, "Would you like to have communion from the reserved sacrament?"

Bill said with that same certainty, "Yes, I would."

"Gee, Harry, don't you have things to do before the next service?" we asked.

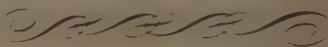
"No, not at all," he said.

We knelt at the altar rail. First, the collect, then prayers, and we offered our confession. Harry gave communion and we thanked God for it. Then Bill thanked Harry two or three times and went off to his bucket of golf balls.

The impact developed in me as I thought about it and related the event to my friends. They were struck with it, too. I kept seeing the thing from a different angle.

Bill was honest with Harry. He was not going without his golf just to make that second service. And Harry, accepting it, offered his priestly services for a special reception.

As I meandered thoughtfully through the 10:30 service, we came to the Prayer of Consecration, "Lord God of Our Fathers, God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: open our eyes to see your hand at work in the world about us. . . ." It had happened before I could say the words. Thank you, Lord. Thank you, Harry. Thank you, Bill. Amen.—A Churchwoman, Diocese of Montana



## AN OFF-OFF-BEAT NEWSLETTER

**T**HOUGHT YOU'D gotten rid of us? Naw, *Parish Notes* will go on forever. Major newspapers may fall by the wayside, but not *PN*. If anything, we're expanding. So, you ask, where were you in July and August? Same as you, with ourselves backed up to an air conditioner, trying to just plain survive. Henry Ford once said, "Don't complain, don't explain," and we'll subscribe to that for purposes of hiding the fact we were goofing off...[but] nervous sometimes we get when we realize that *PN* has a readership beyond the parishioners and even in other states. Only *PN* is a little wacky, folks. The church really is your normal, warm parish steeped in the tradition of the 1928 Prayer Book. True, we do have a funny Senior Warden, but she is easily controlled by the editor of *PN*, who also serves on the vestry. More about her another time.

Now, regarding help in the church at night. We've heard all those "oh-but-gee-I'd-like-to-volunteer-but-I-work-during-the-day" excuses. No more! It now is possible to work at night from, say, 7:30 to 9, give or take half an hour. The work has piled up and we need

volunteers to help in a serious backlog of chores, such as stuffing envelopes, folding, collating, stapling, and putting on labels. Easy work. Pleasant atmosphere with sweet people, your own kind of folks. But wait! Trinity-St Michael's owns a color teevee. Guess what, there's an incentive: we'll rent movies! Here's the scenario: you arrive, coffee is on, Danish is there, you sit down in front of a bunch of envelopes to be stuffed, the lights are dimmed—and it's showtime, Baby! Two hours later, you're through, having done much work for the Lord and seen a good movie. Now, is this a church with class, we ask you? I mean, is this uptown? And the smartest one of you gets to run the postage meter, tough to do: you press an Off switch and an On switch. We learned it in an hour. You are needed. Call Mary Rose and let her know. Talk slowly; you know how Mary is.

**R**ocky and Acolytes: He is in charge of training them. The editor's sons used to be star acolytes. Great training for the young. They were once caught wearing ear-plug radios during a service, tuned in to rock. We have



(An Off-Off-Beat, continued)

long since forgotten the disciplinary action taken, but they haven't.

Now about the parish bazaar. Our sweetie pie, Marie Reed, is in charge again. The snack bar is always a biggie. Sweet Mary Darvas is the Big Boss of our kitchen. Her specialty is fried pizza dough sprinkled with sugar. People fly in from Italy for this once-a-year treat. All kinds of goodies. The editor waits on table and tips are accepted by him, but not the others. Each kitchen helper is chained to his or her station to insure swift service. Always count your change at the counter.

With the Curate having moved on, the Rector has taken over the space above the parish parlor. Actually, we believe he was banished up there. Have you ever seen the top of his desk?

A wedding! Sharon Drew and David Zelman were married on Saturday with the Father performing the ceremony. Also a baptism, Thomas Michael Noonan, second son of Mr and Mrs Thomas Noonan, was baptized the same day. Welcome to the fold, Thomas.—*Parish Notes*, Trinity-St Michael's, Fairfield, Diocese of Connecticut

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An atheist is a man who has no invisible means of support.—Fulton Sheen

## DISPLACED

WHY ARE THERE so many displaced Episcopalians? One reason is that many of us do not realize that we must make an official transfer request when we move from one parish to another, that we must call the church office of our new parish and give the name of our previous parish. Another reason is that some of us have stronger emotional ties to the parish we left than we have for the new parish we attend. Maybe we hope to return there some day. But we are *here, now*. We will diminish the benefits the church can offer us when we do not commit to our present moment and circumstance. We are always better off when we can relinquish our past and trust our future to God. Besides, if we do go back we can easily transfer. And our previous parish will gladly keep us on their mailing list.

At one period of my life, I attended one Methodist church but kept my membership in another, which gave me an excuse to take from both, but to give of myself to neither. My cleverness cut me off from all the spiritual benefits the church had to offer. I was the big loser. It's easy to transfer. You need only call the parish office.—Fr Chuck Hoffman, St Matthew's, Austin, Diocese of Texas

## ON THE MATTER OF MEMORIAL SERVICES

THE CHURCH chosen for a memorial service says much for the person commemorated. In London, the Air Force has St Clement Dane's, while actors have St Martin-in-the-Fields or St Paul's, Covent Garden. Lady Diana Cooper, who has attended more than most, prefers the latter "because afterwards there is the graveyard where you can talk to your friends, whereas at St Martin's you come out and you're run over by a bus. And then there's *another* memorial service."

If you want a good attendance, it is necessary to die at an age when your friends survive you. (Sir Harry Brittain, on the other hand, filled a church at 100.) Lord Rupert Neville's service last autumn was very full but did not quite match that held for Lord Patrick Plunket in the summer of 1975. *His* service took place at the Guards Chapel in Birdcage Walk, near Buckingham Palace, where, during the war, a bomb fell, killing most of the congregation. Had it fallen on Lord Plunket's rites, *The Times* would have had to produce a bumper obituary supplement, as an extraordinary cross-section of the establishment were seated within.

The group included the Queen and her husband, ten front-line royals, nine other royals, 15 dukes and duchesses, 18 marquesses and marchionesses, 28 earls and countesses, 11 viscounts and viscountesses, as well as 31 other lords and ladies including Graham Sutherland, Sir John Betjeman — and Lady Diana Cooper.

As for the order of service, it is by no means impossible to cross the frontiers of a religious remembrance and have a real celebration. A splendid one was that held for Duke Ellington when *The Times* reported that the "wildest trumpets and the sweetest saxophones ever heard raised the white and golden roof of the church as if cherubim were blowing the last trump in ragtime."

One day last year, Sir John Gielgud, dressed in a smart grey suit, left the Garrick Club and turned right for St Paul's to read from Shakespeare's *Cymbeline* for his old friend Cathleen Nesbitt. The following day he turned left and proceeded to St Martin's to read from *The Tempest* to a large crowd mourning Ingrid Bergman [TAD Lent '83]. Parts of the service were relayed on BBC radio news,

## QUESTIONS THAT MIGHT BE ASKED WHEN SEEKING A PARISH

**D**OES THIS community acknowledge and embrace as its divine vocation the radical transformation of each member within it, the deep and ongoing change of itself, and the working toward peace with justice in the world?

Is its desert dry enough, its wilderness wild enough, its darkness dark enough?

Is it a community where the integrity of soul is more important than the illusion of safety of the ego?

Is it a community that knows when it would be appropriate for it to die? Is it a community that will assist me in the dyings I need to do?

Will it hold me accountable

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*(On the Matter, continued)*

and Patrick Halling's violin rendering of *As Time Goes By* was chillingly moving even over the air. As a commentator said, "In the church you could hear a tear drop."

As for advance announcements, don't refer to a Service of Thanksgiving. It has a nasty ambiguous ring, implying a sense of relief.—Hugo Vickers in *British Harper's*

enough? Will it love me enough to tell the truth?

Is it a place where I can hold others accountable?

Is it a place where I can tell others the truth as I see it, give my gifts, and really love other people?

Is it a place that is willing to explore options of dance, symbol, music, sound, movement, and silence in corporate liturgy?

Is it a community that dares to tell the truth about itself in relationship to the rest of the world, that dares to act in the world and will make no peace with oppression?

Is it a place to be in utter silence for a long time, bleed and be helpless and fail, be on fire with passion, be overflowing with joy, scream in pain, bounce and play, be ordinary and magnificent?

Is it a place that knows all human energies are divine delight, a place that celebrates knowing God?—Fr Michael Dwinell of Cape Elizabeth, Me, quoted in *St John's Review*, Diocese of Hong Kong and Macao

Experience is not what happens to you; it is what you do with what happens to you.—Aldous Huxley

# PLEASURES AND HAZARDS OF BEING ARCHBISHOP



“THE first time I ever heard an archbishop,” confessed Dr Robert Runcie, 102nd Primate of All England, long legs tucked up beside him on the sofa in his Lambeth Palace office, “was when Cosmo Gordon Lang was giving a radio broadcast in the '30s, and I can remember my father saying ‘unctuous old humbug!’...It’s a good corrective for me.”

It should perhaps be said that when I first knew Dr Runcie, he was a popular dean of my college at Cambridge, Trinity Hall, and that those interested in such matters reckoned that his immediate predecessor, Dr Owen Chadwick, was the one made of archiepiscopal timber. But Dr Chadwick became Master of Selwyn College and Regius Professor of Modern History, and it was Dr Runcie who, to the surprise of himself and others, eventually capped the See of St Albans with Canterbury. [*Runcie: The Making of an Archbishop* will be the Winter selection of the Episcopal Book Club.]

So doubtful was he of his capacity to fulfill a job which he knew must be utterly different from being a good bishop that he hesitated for some time before saying yes.

Once he had accepted the burden, he had to decide just how to deport himself without suppressing his own personality in a post of such weight and responsibility.

“Having taken on being Archbishop, you must accept what that means,” he says. “You can try too hard and become the trendy, outgoing, I’m-only-human underneath type, or else the detached or unduly venerable prelate.”

Striking the happy mean was not made easier by the reactions of others to the loftiness of his post. “People tend either to treat you with undue deference, or else in an I’m - not - going - to - be - damned well-impressed-by-you kind of way. It’s difficult, for example, when choosing staff: you don’t know whether such quirks as their failure to look you in the face belong to the situation of being in front of an archbishop, or whether it’s endemic to their character. Undue deference tends to take the form of treating you as somebody who needs respect. You feel them thinking ‘this occasion will go better if we stick to the formalities’.”

And the refusal to be impressed? “People are seldom offensive to my face, I have to say that. It just



*(Pleasures & Hazards, continued)*

means often that insecurities come out, and the other person tries too hard to be aggressive."

For the more tractable majority of the flock, how to address him is a hurdle. "Even as a bishop you are much Milorded and Your-Graced. I like to be called Archbishop, though, strictly speaking, on formal occasions I should be called Your Grace. I just take what comes with reasonable humour. We had a 'daily' who used to call me Arch, which I rather enjoyed," he recalled with a laugh.

With little hesitation Dr Runcie proffered "meeting varieties of human beings" as the most rewarding aspect of the job. "I'm a fairly gregarious character by nature. One is constantly being astonished by new experiences, and also one is often put in the position of giving people immense pleasure by—through one's office—adorning their occasion. Also, quite frankly, I can provide encouragement and there are a certain amount of sources that can be brought to bear to help people who are up against it, or some struggling charity.

"Solzhenitsyn came to dinner here with his wife. It's only because I am archbishop that I was able to invite and he accepted—one of the people I most wanted to spend an evening with. It was the most delightful occasion and there was a kind of electricity in the atmosphere. Then I have enjoyed an hour meeting and having breakfast with the Pope at 6 AM in Accra, before we were tired out by the day and we could talk as friends. So I am immensely privileged in being able to meet people."

Perhaps it is the thought of being called an unctuous old humbug that makes him do it so well.—Roger Berthoud, *Illustrated London News*

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Don't miss *The Sunday Paper*! Beginning in January, there will be a special bulletin for children on Sunday mornings. It will contain cartoon stories of the assigned readings for that Sunday. *The Paper* also will be used to reproduce work of the Sunday School classes—stories, pictures, puzzles, games and poems—as they relate to the lessons the children are studying.—St Matthew's, Austin, Diocese of Texas



# WHY SO MUCH CEREMONY?

MOST OF THE procedures of preparation and the "liturgical dishwashing" after all have received communion have to do with traditional reverence.

Assisted by an acolyte, the deacon or priest preparing the elements first places the unconsecrated bread on a special silver plate called a *paten* and symbolically raises it in offering to God. He wipes the inside of the *chalice* (cup) with a napkin called a *purificator*. This is a *ceremonial* cleansing, since the Altar Guild already has thoroughly washed and polished the vessels. He pours wine and a few drops of water into the chalice and lifts that to the Lord in symbolic offering. Water is added because at the crucifixion both water and blood came from the spear wound in the Lord's side.

The celebrant (the priest or bishop leading the eucharistic worship), assisted by the acolyte, next

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Whatever our position be in the Church, since God Almighty has assigned it to us for our trial, shall we not accept it and make the best of it, in humble confidence that according to our faith it will be to us?—John Keble

goes through a hand-washing ceremony called the *lavabo*. In ancient Hebrew worship, temple priests washed their hands after handling the sacrificial animals that were to be offered to God. The *lavabo* is a ceremonial carry-over of that tradition into Christian worship. The acolyte pours blessed water over the celebrant's fingers into a *lavabo bowl* as the priest offers a prayer quietly for his own spiritual cleansing. He dries his hands on a *lavabo towel*, bows in appreciation to the acolyte, and receives an acknowledging bow from the acolyte.

After everyone has received the Sacrament, any of the Body of Christ which remains may be reserved in the *aumbry*, a special cabinet, for emergency communions [and godly presence], and any of the Blood of Christ which remains is immediately consumed by the celebrant and other ministers of the altar. The celebrant, again assisted by the acolyte, then performs the *ablutions*, or ceremonial cleansing of the vessels with water and a small amount of unconsecrated wine.—From a series of articles in the newsletter of Resurrection, East Point, Diocese of Atlanta



TAD, 26, looks at Time, age 60

## BRIGHT FOOTNOTES TO HISTORY

**R**eports on religion, particularly Anglicanism, sometimes solemn and sometimes not so solemn, run like a crimson thread through the pages of the 60th anniversary issue of *Time*. Herewith is a sampling:

**On FDR's inauguration day in 1932:** *"O Lord, our heavenly Father, the high and mighty Ruler of the Universe..."* His face cupped in his hands Franklin Delano Roosevelt began the biggest day of his life with that prayer [BCP, page 17] ringing in his ears at Washington's St John's Church across Lafayette Park from the White House. For the 20-minute service in the plain white church [in recent years, a pale yellow] he had gathered about him his family, his Cabinet, a few close friends. At the altar in cassock and surplice stood his old schoolmaster, Groton's R. Endicott ("Peabo") Peabody, who had solemnized his marriage to Anna Eleanor Roosevelt. From his heart, from the heart of his little band of worshippers, from the heart of a stricken nation rose a wordless appeal for divine strength to right great ills.... The President-elect stood up in his pew, squared back his shoulders. As he walked out of St. John's, a brief streak of sunlight shot down upon him through grey wintry clouds.

In 1933, in a section brashly called "People," that still survives, *Time* quoted William Temple, then Archbishop of York: For some reason which I think perfectly idiotic, there is a special sentiment against hanging women. I do wish the women of England would protest. I think it is a horrible insult to them. They ought to resent it with ferocity.

On the nuptials of the former Edward VIII in 1937: *In the music room an altar had been hastily improvised on an old oak chest on which stood a gold cross and two yellow tapers. By it in a clean white surplice stood the Rev'd Anderson Jardine awaiting the greatest moment in his life [and risking deposition in the Church of England]. Hollow-eyed, the Duke of Windsor stepped in a moment later, accompanied by his elegantly groomed best man, Major Edward Dudley ("Fruity") Metcalfe. While organist Marcel Dupre played the march from Handel's Judas Maccabeus, entered Wallis Warfield Simpson. She wore a dress that most US department stores were soon to feature: soft blue crepe with a tight, buttoned bodice, a halo-shaped hat of the same color. At her throat was a tremendous diamond-&-sapphire brooch. She carried a Prayer Book, wore a large lavender orchid at her waist. Only two incidents disturbed the ceremony. When Vicar Jardine asked, "Wilt thou love her, comfort her, honor and keep her?" overwrought Edward cried "I will!" in a shrill voice that was almost a scream. When he put on her finger the plain wedding ring of Welsh-mined gold, the trembling of his hands was noticeable even to the farthest watchers.*



Westminster Abbey

On the wedding of the then Princess Elizabeth in 1947: The great social victory of order, out of which freedom issues, had its source in marriage, whether in Westminster Abbey or in a country church. Thus, what would otherwise have been merely a flash of gems, a blare of horns and a hash of gossip took on a meaning by a fascinating interplay of dignity and earthiness, of humor, pomp and prayer.

On John Kennedy's assassination in 1963: *Over the Harvard Yard, across Washington's broad avenues and Pittsburgh's thrusting chimneys, in a thousand towns and villages the bells began to toll.* □





## OUR SON, THE BISHOP

**M**Y WIFE, Elna, was explaining the adjustments needed in her life since our son Bill was elected Bishop Coadjutor of Rochester in November.\*

"I have become somewhat accustomed over these past 33 years to being the *wife* of a bishop, but now I must cope with the fact of being the *mother* of a bishop." Her friend responded, "I think you should be canonized!"

God blessed our marriage with two sons, Bill and Jim. They have been a constant joy to us. They were different in many ways. Jim showed great interest in mathematics and chemistry, while Bill enjoyed the humanities. They complemented each other.

While home from their studies at the University of the South, they often debated their interests. Jim said, "I am studying *how* the world functions, its laws and precise interaction of matter and time."

\* "I can think of several who were in the House of Bishops when their sons were consecrated—Sherrill, Gooden, Lawrence, and others," writes the Rt Rev Gerald Francis Burrill in response to TAD's invitation to comment on his son's election as Coadjutor of Rochester (NY). The elder Burrill, now 77, was Suffragan of Dallas, '50-54, and since retiring as VIII Bishop of Chicago, '54-71, has been a consultant and field representative for the Church Pension Fund. He lives in Sarasota, Fl.

Bill replied, "I am studying *why*."

Jim is now an executive in a company producing electronic hardware in Boston. Both have found their vocation, both love the Lord and serve Him, Jim as a former senior warden of his parish and now Bill as a bishop in the Church of God.

Bill will make a good bishop. He has had wide experience in the ministry to college faculty and students at the University of California at Davis. He has been a parish priest and pastor in the same community.

At present, he is serving as the Archdeacon of the Diocese of Northern California. He has been a deputy to each General Convention since 1969 and recently was elected chairman of the Program, Budget and Finance Committee of that body. He served as a delegate from the Episcopal Church to the World Council of Churches at its meeting in Nairobi, Kenya. —>

# TAD RECOMMENDS



§ That parishioners who want to give away books or parish librarians who wish to receive them should stop by any office of the Internal Revenue Service for Publication #526, entitled *Charitable Contributions*, that offers guidelines on making such gifts tax-deductible.

§ Emphasizing a sense of orderly belongingness by assembling pictures, prints, and paintings of parishes and mission churches on one large wall or hallway of diocesan headquarters, a project already largely accomplished by the Episcopal Church Women of

*(Our Son, continued)*

All this experience is important for a man entering the episcopate, but the essential thing is that his life has been anchored in deep theological convictions and love of his Lord and Master, Jesus Christ.

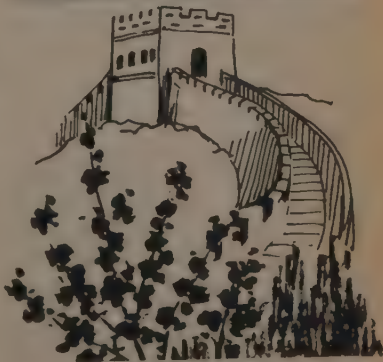
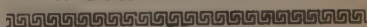
Bill is a man of compassion who has a record of concern for minorities, the poor and powerless. The fact that Bill and I will be in the House of Bishops, *together*, is a profoundly moving thing to me.

I am thankful to God for His many blessings in permitting my wife and me to live to see this day.



the Diocese of Oklahoma as coordinated by the Bishop's secretary, Emily Shurley. The gallery began with a painting of St Paul's Cathedral, Oklahoma City, and continued with a black and white sketch of All Souls, also in the See City, the sale of which had enabled choir members to sing in Washington National Cathedral.

§ *A Season of Festivity*, a handsomely packaged recording, \$13 postpaid from Church of St Mary Magdalene, 136 Ulster St, Toronto, Ontario, M6G 1EB. It includes seven motets by the late organist and choirmaster Healey Willan as well as anthems by Byrd and Palestrina plus a motet and *Missa Brevis* by the current director, Robert Hunter Bell. □



China's Great Wall

# ACCORDING TO —

• The Bishop of Pittsburgh: I believe that a fresh, comprehensive expression of Biblical Christianity is the power to renew our mission to the hungers, both social and spiritual, of our contemporary world. I am committed to that mission and I thank God for it. It has saved my ministry. It has redeemed my life.

• A Virginia Churchwoman: TAD, with its wide coverage of nearly everything Anglican, near-Anglican, and, sometimes, neo-Anglican, is one of my favorite companions. I often read back numbers over again for personal devotions and *fun*. If all our young people and new people could have TAD, they'd have a far more deeply ingrained awareness of who they are as American Episcopalians.

• Theodore of Tarsus, VII Archbishop of Canterbury, 668-690: You ask why did the Lord not appear by means of other parts of creation and use some nobler instrument such as the sun or moon or stars or fire or air, instead of merely man? Let the world know that Christ came not to make a display but to teach and to heal those who were suffering.

• A letter to *The Times* of London from P Alistair Barter, Esq, 35

Ockfields, Godalming, Surrey: Sir, concerning your report on declining church membership, I am bewildered. I understood that new translations of the Bible and modern services were going to attract more people into attending church.

• Presiding Bishop John Allin, preaching in Christ Church, New Bern, N C, at installation of Brice Sidney Sanders as VI Bishop of East Carolina: You elected a Moses, not a prophet. A bishop is most successful when he reminds people of our Lord.

• Brother Roger of Taize: Astonishing as it seems, as you convey God and Christ to others, you yourself are able to understand Him better. Share with others even the very little that you understand about God, about Christ, and about the Holy Spirit. You convey a reflection of God not only through what you say, but simply by your confidence in Him.

• Michael Baughen, XXXIX Bishop of Chester since 1982, addressing the Christian Booksellers Convention: Putting the right books into the right hands at the right time can be dynamite. You could be selling a bomb for Jesus when you sell a book, exploding into

someone's life, and it is still true that a drop of ink can make a million think.

• *Communique*, Holy Communion, University City, Diocese of Missouri: There once was a man who loved books/He placed them in all of his nooks/When people in



came/He was heard to exclaim/These are not only for looks!

• Fr John Westerhoff of Duke University Divinity School: It is simply misleading to work on the assumption that if people are committed, they will give and we should therefore place our emphasis on seeking commitment. It is wiser to work on the assumption that if people give, they will become committed.

• Bishop Desmond Tutu, General Secretary of the South African Council of Churches: It is wonderful to belong to the Church and to know oneself to be buoyed and upheld by the tremendous love and prayers of so many. How can we lose when we have such a team? Those for us are many times more than those against us.

• A magazine profile on William Shawn's approaching retirement after half a century of editing *The New Yorker*: He is a member of the disenfranchised bohemian Protestant class with the politics of a left-wing Episcopalian minister.

• The new Archbishop of York, recalling his childhood: The family never discussed the Christian faith. In good Anglican households you don't. You talk about the vicar, but you don't talk about religion.

• The Most Rev'd Cuthbert Woodroffe, Chief Primate and Metropolitan of the Anglican Church of the Province of the West Indies: I was able to go into Grenada, by courtesy of the American forces, in the midst of the hostilities and was able to tell a packed church in St George's of your prayerful concern....Much has been said about the US intervention and the debate will no doubt continue, but the Christian community in Grenada has completely endorsed the American and Caribbean states' action and welcomed the rescue mission.

• Knowledgeable speakers at the "In(Dignity) of Aging" conference cosponsored by Trinity Institute and the Episcopal Society for Ministry: The most favored stereotypes about the elderly are incorrect. The large majority have remained effective and financially self-sufficient and only 5 per cent are in nursing homes. □



## BY WILL AND DEED

☆ DIOCESE OF WEST MISSOURI, the deed for five acres valued at approximately \$30,000 from Ray Aton, retired contractor and banker, and his wife, Nancy, parishioners of Christ Church, Springfield, Mo. The gift is unrestricted, but it is hoped that the property on Highway 160 between the James River and Nixa, Mo, may be used for diocesan expansion.

☆ ST ANDREW THE APOSTLE, Encinitas, Diocese of San Diego, \$450,000 given anonymously for 5,400-square-foot parish hall and senior center that, on completion next fall, will enable the parish to double the hundred daily luncheons it now serves and to provide 200 Meals on Wheels for other elderly persons; an additional \$150,000, also anonymous, will help cover start-up costs, while a check for \$6,000 has gone towards expenses of a curate who began work 1 January.

☆ GRACE CHURCH, Hutchinson, Diocese of Western Kansas, one-third of an estate of \$1.5 million from Mrs. Sylvia Mayer, 85, to be divided between a personal bequest, Hutchinson Hospital, and the parish; the property is farm land (mostly used for wheat) from which Grace Church

expects to realize approximately \$450,000 a year to be applied to capital improvements, debt retirement on an educational wing added in 1978, and for work beyond the parish.

☆ TRINITY, Croswell-Lexington, Diocese of Michigan, \$10,000 from Mrs Beulah Thurston, 89, widow of a sales rep and orchard owner, an unrestricted bequest which will be used to expand the parish hall added in 1949 to the church built in 1875.

☆ ST LUKE'S HOSPITAL FOR CLERGY, Fitzroy Square, in the Metropolis and Diocese of London (see TAD Advent '81), \$6,400 from Una Maud Munday of the parish of St Cedd and the Saints of Essex, Westcliff-on-Sea, Essex, Diocese of Chelmsford.

☆ ST THOMAS, Hollywood, Diocese of Los Angeles, \$5,000 from Aileen Muggeridge Stanley, 90, Chicago-born thrush who, at the behest of the comedian Charlie Chaplin, went to the entertainment capital in 1920 and in the next one-and-a-half decades made 215 recordings for Victor, English, and Decca, the sales of which totaled over 25 million, outstripping Enrico Caruso and holding first place until the Bing Crosby era.

☆ CHRIST CHURCH CATHEDRAL, Salina, Diocese of Western Kansas, \$45,000 from Miss Clara



# QUARTER WATCH



¶ Personal to the reader interested in helping leprosy victims: Please

write TAD again to secure recent information obtained while in China.

¶ Ministry in an unexpected place: members of Holy Apostles, Memphis, Diocese of Western Tennessee, read Morning Prayer and conduct a Bible study every Sunday at the fire station in their neighborhood.

¶ Taking into consideration the prevalence of "burnout" amongst clergy, the Diocese of New York thoughtfully stipulates that vacation time for priests shall be a month of five Sundays.

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*(By Will and Deed, continued)*

Hines, 93, former staff member at Haskell Indian School, Lawrence; the funds, realized from the sale of the family home built by her father, were accepted for cathedral endowment with the interest specified for maintenance of the cathedral in which her father served as sexton on its completion in 1906.

☆ ALL SAINTS, Scotch Plains, Diocese of New Jersey, \$32,000 in unrestricted funds from Mrs Gertrude Bullock, 93, retired nursery school teacher; vestry applied bequest to parish endowment. □



¶ At question-time, England's General Synod was let in on an erstwhile closely guarded secret formula for the oil of anointing for coronations in Westminster Abbey: oils of orange blossoms, roses, cinnamon, jasmine, and sesame with benzoin, musk, civet, and ambergris.

¶ TAD offers a free membership in the Episcopal Book Club to the first reader who can correctly name the Irish dioceses that Parliament wished to suppress in 1833, an intention seen as "national Apostasy" by John Keble at the outset of the Oxford Movement. The competition to identify the spires of Oxford was won by Nellie V. Little of Christ Church parish, Wellsburg, Diocese of West Virginia, who has been awarded a year's EBC membership.

¶ On the 150th anniversary of his death, Charles Lutwidge Dodgson, the Anglican deacon who wrote *Alice In Wonderland* under the pen-name Lewis Carroll, joined the pantheon of literary giants who have memorials in Westminster Abbey.

¶ Prompted by the innovative designs of Louis Armento of Buffalo, NY, TAD is preparing an exploratory report to be entitled *The Case for Columbariums*, covering many aspects from the practicality of the

*(Quarterwatch, continued)*

matter to its theology. Parishioners, vestries, and rectors who would have input to share in the story, should write us by 28 May.

¶ A distant reader, Joyce Fobair, receives her issues of TAD via diplomatic pouch. Readers who would like to send her more news of church and country may address her as Mrs I Wm Fobair-C, Mogadishu, Somalia, US-AID, Washington, DC 20523.

¶ Actor Farley Granger and an actress dressed as a nun have been wandering the aisles of Long Island's Cathedral Church of the Incarnation in Garden City, NY. Reason: filming of a new picture entitled *Unknown* and, with it, emergence of a camera crew recruited from undergrads at Brooklyn and Ithaca Colleges.

¶ Following the lead of the Diocese of Texas, a parish in the neighboring Diocese of Northwest Texas – Abilene's century-old Church of the Heavenly Rest – is converting a vacant high school and convent into an Episcopal Day School for students up to the seventh grade; endowment and operation of the former Roman Catholic structure of 16 classrooms and convent, plus 32 acres, will be provided through pledges totaling \$3 million.

¶ When many Episcopal parishes are housing and feeding the homeless, it's good to recall some of the Biblical injunctions behind their

hospitality as cited by Grace Church in the City and Diocese of New York: Leviticus 19:34, Luke 14:12-14, Hebrews 13:2, and Ephesians 2:10.

¶ Former President Gerald Ford is the newest board member of St Paul's, the 85-year-old Episcopal college at Lawrenceville, Va.

¶ At Manhattan's Christ and St Stephen's, the newsletter announces births under a one-line heading – The Stork Club.

¶ The new Secretary General of the Anglican Consultative Council, Fr Samuel Van Culin, bids fair to collect more canonries than a battleship has turrets: the latest are from Canterbury and from St James Cathedral Church, Ibadan, the latter bestowed "in recognition of his work for world missions, especially for the Church in Africa."

¶ Faced with sudden unemployment when the doors were closed by the furniture firm for which he'd worked for many years, Emerson Smith got busy on restoring an altar and lectern at St Christopher's, Jackson, Diocese of Mississippi. He then built a six-foot cross for the sanctuary and, with the help of his wife, Lorraine, used scrap wood to make the parish's first baptismal font; lastly, he finished off a matching piece, an escritoire to hold a guest register and book of remembrance. From time to time, he stopped for job interviews, and just after he



completed his woodworking, he was able to settle into a new position.

¶ On the Feast of Corpus Christi, the Parish of St Peter's With All Saints, Plymouth, Exeter, marked a hundred years of Reservation of the Blessed Sacrament and 134 years of daily Eucharist.

¶ For a roundup of images of Christ, in connection with EBC's Summer selection, *In His Image*, parish and cathedral churches are invited to send TAD the best photographs they have of their images of Our Lord in stone, wood, glass, or paintings.

¶ Jane Zak, a communicant of St Michael and All Angels, Portland, Diocese of Oregon, and author of *Homegrown Christian Education*

(Seabury '79), is network coordinator for the Diocese of Alaska with offices in Fairbanks from which she will continue her interest in religious instruction and will also aid renewal programs such as Marriage Encounter and Cursillo.

¶ Most things going well, saints preserving us, copy in hand, illustrations sized, facts thoroughly checked, extra adjectives abolished, purple prose disciplined, compositor well, printer solvent, mail being delivered with some diligence, good folk rightly remembering to send us five dollars a year on their birthdays, and God willing, the next edition of *The Anglican Digest* will be in your hands during Pentecost AD 1984. □

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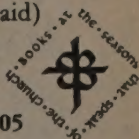
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